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ON TWENTY-FOUR
HOURS A DAY**

悠游度过一天的24小时

阿诺德·本涅特

Foreign Language Teaching and Research Press
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CHAPTER I The Daily Miracle

第一章 每日奇迹

"Yes, he's one of those men that don't know how to manage. Good situation. Regular income. Quite enough for luxuries as well as needs. Not really extravagant. And yet the fellow's always in difficulties. Somehow he gets nothing out of his money. Excellent flat—half empty! Always looks as if he'd had the brokers in. New suit—old hat! Magnificent necktie—baggy trousers! Asks you to dinner: cut glass—bad mutton, or Turkish coffee—cracked cup! He can't understand it. Explanation simply is that he fritters his income away. Wish I had the half of it! I'd show him—"

“对，他就是那种不知怎样妥善安排的人。条件优越，收入稳定，完全够买各种必需品和奢侈品，不过也不是那么奢华。但这家伙却经常陷入窘境，不知为何花钱买不到什么。上好的寓所——空了一半！看起来似乎总有中介光顾。新套装——配顶旧帽子！漂亮的领带——配条宽松下垂的灯笼裤！邀你进餐：用雕花玻璃碗——装糟羊肉或土耳其咖啡——杯子是裂的！他搞不明白为什么。原因很简单，他的收入花得都不是地方。要是我有他一半的收入就好了！我会教他——”

So we have most of us criticised, at one time or another, in our superior way. We are nearly all chancellors of the exchequer: it is the pride of the moment. Newspapers are full of articles explaining how to live on such-and-such a sum, and these articles provoke a correspondence whose violence proves the interest they excite. Recently, in a daily organ, a battle raged round the question whether a woman can exist nicely in the country on £85 a year. I have seen an essay, "How to Live on Eight Shillings a Week." But I have never seen an essay, "How to Live on Twenty-four Hours a Day." Yet it has been said that time is money. That proverb understates the case. Time is a great deal more than money. If you have time you can obtain money—usually. But though you have the wealth of a cloak-room attendant at the Carlton Hotel, you cannot buy yourself a minute more time than I have, or the cat by the fire has.

我们大多数人时不时地、不无优越地批评别人。我们几乎都是财政大臣，那不过是一时的骄傲罢了。报纸上充斥着教人如何靠一定量的钱过日子的文章，这些文章引起的反响特别热烈，人们对这个问题的兴趣可见一斑。最近，某日报谈论的话题为一个女人是否一年只需85英镑就能在这个国家过得舒适，由此引发了激烈论战。我曾见过一篇文章，名为《如何靠8先令过一星期》，但我还从没见过名为《怎样度过一天24小时》的文章。然而，早就有人说过时间就是金钱。该谚语低估了时间

的重要性，时间比金钱宝贵得多。如果你有时间，你就会有金钱——通常如此。然而，即使你和卡尔顿饭店寄存间的服务员一样富有，你也不能用金钱换来比我或火炉边的猫多哪怕一分钟的时间。

Philosophers have explained space. They have not explained time. It is the inexplicable raw material of everything. With it, all is possible; without it, nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours. It is the most precious of possessions. A highly singular commodity, showered upon you in a manner as singular as the commodity itself!

哲学家阐释了空间，但没有阐明过时间。时间是万物难以言喻的原材料。拥有时间，一切皆有可能；没有时间，万事皆空。时间的供给，的确是每天发生的奇迹，仔细想想，这着实令人惊诧。早晨醒来，瞧！你的钱包里神奇地装上了24小时，这是你整个生命世界里未尝加工的一部分。这24小时是属于你的最宝贵的财富。时间是相当特殊的商品，总是以一种和这商品本身一样特殊的方式大量地赠予你！

For remark! No one can take it from you. It is unstealable. And no one receives either more or less than you receive.

注意！没人可以夺走你的时间。时间是偷不走的。别人得到的时间不会比你多，也不会比你少。

Talk about an ideal democracy! In the realm of time there is no aristocracy of wealth, and no aristocracy of intellect. Genius is never rewarded by even an extra hour a day. And there is no punishment. Waste your infinitely precious commodity as much as you will, and the supply will never be withheld from you. No mysterious power will say:—"This man is a fool, if not a knave. He does not deserve time; he shall be cut off at the meter." It is more certain than consols, and payment of income is not affected by Sundays. Moreover, you cannot draw on the future. Impossible to get into debt! You can only waste the passing moment. You cannot waste tomorrow; it is kept for you. You cannot waste the next hour; it is kept for you.

说说理想的民主吧！在时间的领域里，财富没有特权，知识也没有特权。即便是天才，每天也不可能比别人多拥有哪怕一小时。同样，也没有时间上的惩罚。即使你肆意浪费这无比贵重的商品，你的时间之源也并不会丧失。没有某种神秘的力量会说：“这人如果不是无赖，一定是傻瓜。他不配拥有时间；应将他的时间供应从计量表中切断。”时间比长期债券更可靠，时间的支付不受是不是礼拜天的影响。再者，你不能预支未来，因此不会欠下时间债！浪费的只可能是过去那一刻，而不可能浪费明天，明天给你预留着呢；你也不能浪费接下来的一小时，它也为你保留着。

I said the affair was a miracle. Is it not?

我说过这就是奇迹，难道不是吗？

You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of the highest urgency and of the most thrilling actuality. All depends on that. Your happiness—the elusive prize that you are all clutching for, my friends!—depends on that. Strange that the newspapers, so enterprising and up-to-date as they are, are not full of "How to Live on a Given Income of Time," instead of "How to Live on a Given Income of Money"! Money is far commoner than time. When one reflects, one perceives that money is just about the commonest thing there is. It encumbers the earth in gross heaps.

每天你得靠这24小时生活。从这每天的24小时里，你要拥有健康、获取快乐、挣得财富、获得满足和尊重以及你不朽灵魂的升华。怎样恰当、有效地利用时间是一个最急迫、最令人振奋的实际问题。一切都取决于怎样利用时间。你的快乐——你们都竭力追求却难得拥有的欢乐——都取决于对时间的利用，我的朋友们！奇怪的是，各报载文尽管看上去颇有创意又新潮，却鲜有文章谈论“怎样用固定的时间收入过活”，而更多的是“怎样靠固定的金钱收入过日子”！金钱远比时间平常。细想一下，就会发现金钱是世界上最普通的东西。累累金钱，触目皆是◆

If one can't contrive to live on a certain income of money, one earns a little more—or steals it, or advertises for it. One doesn't necessarily muddle one's life because one can't quite manage on a thousand pounds a year; one braces the muscles and makes it guineas¹, and balances the budget. But if one cannot arrange that an income of twenty-four hours a day shall exactly cover all proper items of expenditure, one does muddle one's life definitely. The supply of time, though gloriously regular, is cruelly restricted.

如果一个人不能靠一定的收入过活，那么他要么去多挣钱，要么去偷盗，要么就登广告去讨钱。一个人一年一千英镑都不够花，并不意味着他一定会把生活搞糟；他鼓足干劲多赚钱，把一千英镑变成一千几尼，就能平衡收支。但是如果一个人不能妥善利用一天得到的这24小时来支付所有时间开销，他的生活绝对是一团糟。尽管时间的供应固定，让人欣慰，可同时时间有限得近乎残酷。

Which of us lives on twenty-four hours a day? And when I say lives, I do not mean exists, nor "muddles through." Which of us is free from that uneasy feeling that the "great spending departments" of his daily life are not managed as they ought to be? Which of us is quite sure that his fine suit is not surmounted by a shameful hat, or that in attending to the crockery he has forgotten the quality of the food? Which of us is not saying to himself—which of us has not been saying

to himself all his life: "I shall alter that when I have a little more time"?

我们中有谁过好了一天的24小时？我说的过好意思不是活着或“浑浑噩噩地活着”。日常生活的“重大消耗部”没掌管好，谁不曾有过这样的不安？谁能肯定自己笔挺的西装搭上寒酸的帽子，风度不会减损？谁又能肯定自己因专心观赏盛装食物的陶器而忽略了食物本身的品质？我们谁不正在乃至一生都在对自己说：“等我有多一点时间了，将会有所改变”？

We never shall have any more time. We have, and we have always had, all the time there is. It is the realisation of this profound and neglected truth (which, by the way, I have not discovered) that has led me to the minute practical examination of daily time-expenditure.

我们永远不会有更多的时间。我们现在跟以往一样，所有的时间也就这么多。正是意识到这一深刻而又往往被人忽略的真理（顺便说一句，这并非是我的发现），我才来仔细研究实际生活中我们每天是如何花费时间的。

(1)几尼，1663年英国发行的一种金币，1813年停止流通，后仅指等于1.05英镑的币值单位。

CHAPTER II The Desire To Exceed One's Programme

第二章 超越计划的渴望

"But," someone may remark, with the English disregard of everything except the point, "what is he driving at with his twenty-four hours a day? I have no difficulty in living on twenty-four hours a day. I do all that I want to do, and still find time to go in for newspaper competitions. Surely it is a simple affair, knowing that one has only twenty-four hours a day, to content one's self with twenty-four hours a day!"

“但是，”有人也许会这么说，以典型英国人对要点以外的一切都不以为然的態度，“一天24小时，他到底是什么意思？我过一天24小时，没有任何问题。不仅想做的事情都做了，而且还有时间参加报上的竞赛活动。这太简单了，谁不知道每天只有24小时，人就应该满足于一天24小时啊！”

To you, my dear sir, I present my excuses and apologies. You are precisely the man that I have been wishing to meet for about forty years. Will you kindly send me your name and address, and state your charge for telling me how you do it? Instead of me talking to you, you ought to be talking to me. Please come forward. That you exist, I am convinced, and that I have not yet encountered you is my loss. Meanwhile, until you appear, I will continue to chat with my companions in distress—that innumerable band of souls who are haunted, more or less painfully, by the feeling that the years slip by, and slip by, and slip by, and that they have not yet been able to get their lives into proper working order.

对您，亲爱的先生，我深表歉意。您正是我差不多四十年来一直期待遇见的人。能否请您给我您的姓名和地址，并请您告诉我需付多少钱，您才能对我说您是怎样做到这一点的？不是我向您谈什么，而应该是您对我讲道理。请站出来。我深信，有您这样的人，我却不曾遇到过，这是我的损失。在您出现之前，我将继续同苦恼的同胞们聊天，那无数的灵魂或重或轻地为忧虑困扰，眼睁睁地看着岁月流逝，流逝，流逝……可一直未能有效地安排自己的生活。

If we analyse that feeling, we shall perceive it to be, primarily, one of uneasiness, of expectation, of looking forward, of aspiration. It is a source of constant discomfort, for it behaves like a skeleton at the feast of all our enjoyments. We go to the theatre and laugh; but between the acts it raises a skinny finger at us. We rush violently for

the last train, and while we are cooling a long age on the platform waiting for the last train, it promenades its bones up and down by our side and inquires: "O man, what hast thou done with thy youth? What art thou doing with thine age?" You may urge that this feeling of continuous looking forward, of aspiration, is part of life itself, and inseparable from life itself. True!

倘若揣摩这种情绪，我们会发现这主要是一种不安、期待、希求或渴望。这种情绪长久地令人不能舒畅，在我们一切享乐的盛宴上，它像骷髅一般时隐时现。我们看戏眉开眼笑，可剧幕间骷髅会伸出它皮包骨的手指朝我们指指点点。为了赶上最后一趟列车，我们向车站狂奔，站在月台上等这班列车到达、顺便喘息的那好一阵子，它又会拖着满身的骨头在我们身边晃荡并询问道：“哦，你的年轻时代是怎样度过的？你在这个年龄又在做些什么？”也许你会强调说，这种不断向前看的感觉抑或抱负是生活本身的一部分，跟生活密不可分。你说的没错！

But there are degrees. A man may desire to go to Mecca. His conscience tells him that he ought to go to Mecca. He fares forth, either by the aid of Cook's, or unassisted; he may probably never reach Mecca; he may drown before he gets to Port Said; he may perish ingloriously on the coast of the Red Sea; his desire may remain eternally frustrate. Unfulfilled aspiration may always trouble him. But he will not be tormented in the same way as the man who, desiring to reach Mecca, and harried by the desire to reach Mecca, never leaves Brixton¹.

但有程度之别。某人也许渴望去麦加，他的良心告诉自己应该去。他动身前往，或许有库克旅行社的帮助，或许毫无援助；很可能他永远到不了麦加，也许还没到塞德港就已溺水身亡；也许他在红海岸边不甚体面地溘然长逝；也许他的意愿永远无法实现。尚未实现的抱负可能一直困扰他。但他承受的折磨跟其他人所受的折磨又不一样，后者意欲抵达麦加，甚至为那种欲望所折磨，可却不曾离开过布里克斯顿。

It is something to have left Brixton. Most of us have not left Brixton. We have not even taken a cab to Ludgate Circus and inquired from Cook's the price of a conducted tour. And our excuse to ourselves is that there are only twenty-four hours in the day.

走出布里克斯顿，已经很了不起；我们大多数人都不会离开布里克斯顿。我们甚至不曾搭计程车去拉德盖特广场咨询库克旅行社参加有向导的旅游得花费多少。我们给自己的借口是一天只有24小时。

If we further analyse our vague, uneasy aspiration, we shall, I think, see that it springs from a fixed idea that we ought to do something in addition to those things which we are loyally and morally obliged to do. We are obliged, by various codes written and unwritten, to maintain ourselves and our families (if any) in health and comfort, to pay our debts, to save, to increase our prosperity by

increasing our efficiency. A task sufficiently difficult! A task which very few of us achieve! A task often beyond our skill! Yet, if we succeed in it, as we sometimes do, we are not satisfied; the skeleton is still with us.

倘若我们进一步分析这种模糊而又令人焦躁的渴望，我想我们将会发现这种感觉源于一种固有观念：除了出于忠诚和道义必须完成的工作以外，我们还应该另有所为。按成文和不成文的规定，我们必须维持自己以及家人（如果有的话）的健康和舒适、偿还贷款、储蓄、提高效率以求增加财富。这相当不易！能做到的人寥寥无几！往往超出我们能力所及！然而，即便有时我们做到了，也并不感到满意，因为那骷髅还是纠缠着我们。

And even when we realise that the task is beyond our skill, that our powers cannot cope with it, we feel that we should be less discontented if we gave to our powers, already overtaxed, something still further to do.

即便我们意识到任务非我们能力所及，不可能凭自己的能力应对；但我们觉得，尽管已经超负荷工作了，只要还敦促自己做更多的事，就能减轻失落感。

And such is, indeed, the fact. The wish to accomplish something outside their formal programme is common to all men who in the course of evolution have risen past a certain level.

这是毋庸置疑的事实。所有在进化过程中已达到一定水平的人，一般都希望在正式工作计划之外也能有所成就。

Until an effort is made to satisfy that wish, the sense of uneasy waiting for something to start which has not started will remain to disturb the peace of the soul. That wish has been called by many names. It is one form of the universal desire for knowledge. And it is so strong that men whose whole lives have been given to the systematic acquirement of knowledge have been driven by it to overstep the limits of their programme in search of still more knowledge. Even Herbert Spencer², in my opinion the greatest mind that ever lived, was often forced by it into agreeable little backwaters of inquiry.

如果不为实现那一愿望而作出努力，希望有所行动却迟迟未行动的焦躁感会一直干扰本应平静的心灵。人们给这种愿望起了很多名字。这是一种普遍的求知欲，其程度十分强烈，以至于那些全身心地、有计划有步骤地追求知识的人，在这一强烈愿望的驱使下，超越了他们的计划，求索更多的知识。包括我眼里迄今最伟大的思想家赫伯特·斯宾塞也经常在这种渴望的驱使下，沉浸于令人愉快的知识探求的小小静水湾之中。

I imagine that in the majority of people who are conscious of the

wish to live—that is to say, people who have intellectual curiosity—the aspiration to exceed formal programmes takes a literary shape. They would like to embark on a course of reading. Decidedly the British people are becoming more and more literary. But I would point out that literature by no means comprises the whole field of knowledge, and that the disturbing thirst to improve one's self—to increase one's knowledge—may well be slaked quite apart from literature. With the various ways of slaking I shall deal later. Here I merely point out to those who have no natural sympathy with literature that literature is not the only well.

我认为大多数有生活欲望的人，即对知识有好奇心的人，他们超越正式计划的渴望都以某种文学形式体现出来。他们愿意踏上读书的征程。肯定地说，英国人越来越热爱文学。但我想指出文学绝不代表全部知识，那种令人寝食难安的、想要提高自我的渴望——要增长知识——也可借由文学以外的其他途径得到满足。在后面的章节里我将谈到那些途径。在此我想向那些生性不喜欢文学的人指出，文学并不是满足求知欲的唯一源泉。

(1) 布里克斯顿，位于英国伦敦南部的兰贝斯自治区。

(2) 赫伯特·斯宾塞（1820—1903），英国维多利亚女王时代的哲学家、社会学家，社会进化论和社会有机体论的代表人物。

CHAPTER III Precautions Before Beginning

第三章 开始前的提醒

Now that I have succeeded (if succeeded I have) in persuading you to admit to yourself that you are constantly haunted by a suppressed dissatisfaction with your own arrangement of your daily life; and that the primal cause of that inconvenient dissatisfaction is the feeling that you are every day leaving undone something which you would like to do, and which, indeed, you are always hoping to do when you have "more time"; and now that I have drawn your attention to the glaring, dazzling truth that you never will have "more time," since you already have all the time there is—you expect me to let you into some wonderful secret by which you may at any rate approach the ideal of a perfect arrangement of the day, and by which, therefore, that haunting, unpleasant, daily disappointment of things left undone will be got rid of!

既然我已经把你劝服（如果是这样的话），你承认自己总觉得压抑，老对自己的生活安排不满意；之所以这么郁郁不安，主要原因在于你总觉得每天都有很多你想完成的事情无法完成。确实，你总希望要是“更多时间”就可以做那些想做的事。现在，既然我已经让你们注意到这样一个扎眼的、炫目的事实：你永远不会有“更多的时间”，因为你所有的时间就是这些——你一定期望我给你传授巧妙的秘诀，据此你至少可以接近理想，把每天的生活安排得尽善尽美，这样一来，先前那挥之不去的、总觉得事情没做完的不快与失望就会消散。

I have found no such wonderful secret. Nor do I expect to find it, nor do I expect that anyone else will ever find it. It is undiscovered. When you first began to gather my drift, perhaps there was a resurrection of hope in your breast. Perhaps you said to yourself, "This man will show me an easy, unfatiguing way of doing what I have so long in vain wished to do." Alas, no! The fact is that there is no easy way, no royal road. The path to Mecca is extremely hard and stony, and the worst of it is that you never quite get there after all.

我尚未找到这样巧妙的秘诀。我不期望自己能找到，也不指望别人能找到，因为那根本就找不到。当你最初开始领会我的大意时，也许你心中会涌起希望。也许你心想：“这人会给我指明一条路，怎样轻松地、不用劳神费力地实现我很久以来渴望实现却从没实现的愿望。”哦，不可能！事实上，没有这种简便方法，也没有任何捷径可走。通往麦加的路极其艰辛不易，最糟的是，你可能最终都不能到达那里。

The most important preliminary to the task of arranging one's life so that one may live fully and comfortably within one's daily budget of twenty-four hours is the calm realisation of the extreme difficulty of the task, of the sacrifices and the endless effort which it demands. I cannot too strongly insist on this.

为了妥善安排生活以便利用好一天24小时这笔财富，过得充实而舒适，最重要的准备工作就是要冷静地预见到这件事十分困难，不仅需要牺牲，还需要不懈的努力。这一点我怎样强调都不过分。

If you imagine that you will be able to achieve your ideal by ingeniously planning out a time-table with a pen on a piece of paper, you had better give up hope at once. If you are not prepared for discouragements and disillusionings; if you will not be content with a small result for a big effort, then do not begin. Lie down again and resume the uneasy doze which you call your existence.

如果你以为用一张纸一支笔别出心裁地作出一张时间表，就可以实现理想，你最好立刻放弃这种想法。如果你还没准备好去面对失意和幻灭，如果你不情愿付出多、回报少，那就不要开始。继续躺着，照样慵懒却不安地打瞌睡，这就是你所谓的生存。

It is very sad, is it not, very depressing and sombre? And yet I think it is rather fine, too, this necessity for the tense bracing of the will before anything worth doing can be done. I rather like it myself. I feel it to be the chief thing that differentiates me from the cat by the fire.

很可悲，难道不是吗？还很压抑、阴郁？我倒觉得很好，在做任何有价值的事之前，都有必要振作精神，我自己很喜欢这样。我认为这是我与炉火边那只猫的主要区别。

"Well," you say, "assume that I am braced for the battle. Assume that I have carefully weighed and comprehended your ponderous remarks; how do I begin?" Dear sir, you simply begin. There is no magic method of beginning. If a man standing on the edge of a swimming-bath and wanting to jump into the cold water should ask you, "How do I begin to jump?" you would merely reply, "Just jump. Take hold of your nerves, and jump."

“好的，”你说，“就算我振作起来准备战斗，就算我仔细掂量并理解你这番沉重的言辞，我要如何开始呢？”亲爱的先生，你开始就是了。对于开始，没有什么神奇妙方。如果一个人站在游泳池边，准备跳进冰冷的池水，问你：“我该怎么起跳？”你也不过这样回答道：“随便跳吧，鼓起勇气，跳吧！”

As I have previously said, the chief beauty about the constant supply of time is that you cannot waste it in advance. The next year, the next day, the next hour are lying ready for you, as perfect, as

unspoilt, as if you had never wasted or misapplied a single moment in all your career. Which fact is very gratifying and reassuring. You can turn over a new leaf every hour if you choose.

如先前所说，时间最美妙之处在于你不能预支时间拿去浪费。来年、明天、下一小时都为你准备好了，全新的，未被使用过，仿佛你整个生涯都没浪费或滥用一分一秒的时间。这着实令人无比欣慰。如果愿意，你随时可以开始崭新的一页。

Therefore no object is served in waiting till next week, or even until tomorrow. You may fancy that the water will be warmer next week. It won't. It will be colder.

因此没有什么事会一直等你到下周，甚至到明天，直到你作出决定。也许你幻想下星期池水会变暖，其实不会，只会更加冰冷。

But before you begin, let me murmur a few words of warning in your private ear.

尽管如此，你开始之前，还是让我在你耳边小声提醒你几句。

Let me principally warn you against your own ardour. Ardour in well-doing is a misleading and a treacherous thing. It cries out loudly for employment; you can't satisfy it at first; it wants more and more; it is eager to move mountains and divert the course of rivers. It isn't content till it perspires. And then, too often, when it feels the perspiration on its brow, it wearies all of a sudden and dies, without even putting itself to the trouble of saying, "I've had enough of this."

我主要想提醒你不要热情过度。希望成功的热情给人误导，很不可靠，它对你疾呼，让你使用它；一开始你就无法满足它，可它的需求越来越大，甚至渴望移山导流；不到汗水涔涔它就不会满足。可往往是当它汗流满面时，就会瞬间精疲力竭，倒地而亡，甚至懒得说一句：“我足够了。”

Beware of undertaking too much at the start. Be content with quite a little. Allow for accidents. Allow for human nature, especially your own.

注意开始时不要包揽太多，要满足于哪怕是微小的收获。允许意外事件的发生，给人之性情留下空间，尤其是你自己的性情。

A failure or so, in itself, would not matter, if it did not incur a loss of self-esteem and of self-confidence. But just as nothing succeeds like success, so nothing fails like failure. Most people who are ruined are ruined by attempting too much. Therefore, in setting out on the immense enterprise of living fully and comfortably within the narrow limits of twenty-four hours a day, let us avoid at any cost the risk of an early failure. I will not agree that, in this business at any rate, a glorious failure is better than a petty success. I am all for the petty

success. A glorious failure leads to nothing; a petty success may lead to a success that is not petty.

一两次的失败本身是无关紧要的，只要没损害你的自尊和自信。就像“一事如意，事事顺利；一事失利，事事不利”，大多数人之所以一败涂地，是因为他们贪多。因此，我们要在一天24小时这么有限的时间里，经营这巨大的事业，即过上充实愉快的生活，无论如何应避免过早失败。说光辉的失败胜于渺小的成功，就这件事而言，我无论如何不敢苟同。我百分之百宁愿拥有渺小的成功。伟大的失败之后，一无所获；渺小的成功之后，可能还会带来并不渺小的成功。

So let us begin to examine the budget of the day's time. You say your day is already full to overflowing. How? You actually spend in earning your livelihood—how much? Seven hours, on the average? And in actual sleep, seven? I will add two hours, and be generous. And I will defy you to account to me on the spur of the moment for the other eight hours.

因此，现在让我们来探讨一下每日时间的分配。你说你每天的时间已经排得满满的。怎么会？实际上你用以维持生计的时间——有多少？平均一天七小时？实际的睡眠时间呢？也是七小时？我慷慨些，给你多加两小时。接下来，我倒要来请你讲讲剩下那八小时是如何度过的。

CHAPTER IV The Cause Of The Troubles

第四章 烦恼之源

In order to come to grips at once with the question of time-expenditure in all its actuality, I must choose an individual case for examination. I can only deal with one case, and that case cannot be the average case, because there is no such case as the average case, just as there is no such man as the average man. Every man and every man's case is special.

为了能立即确切地把握时间消费这一问题，我必须作个案分析。我只能举一个例子，该例子不可能具有普遍性，因为不存在具有普遍性的例子，就像没有一个人能代表所有人。每个人和每个人的情况都有其特殊性。

But if I take the case of a Londoner who works in an office, whose office hours are from ten to six, and who spends fifty minutes morning and night in travelling between his house door and his office door, I shall have got as near to the average as facts permit. There are men who have to work longer for a living, but there are others who do not have to work so long.

但是如果我以伦敦某办公室职员为例，他上班朝十晚六，早晚各花50分钟往返于从家到办公室的路上，那么可以说这个例子已经很接近一般情形。有人为了生计工作得更久，但也有人不必工作这么久。

Fortunately the financial side of existence does not interest us here; for our present purpose the clerk at a pound a week is exactly as well off as the millionaire in Carlton House-terrace.

幸好经济状况不是我们的兴趣点；就我们当下的目的而言，周薪为一英镑的职员与卡尔顿官邸平台的百万富翁是一样的。

Now the great and profound mistake which my typical man makes in regard to his day is a mistake of general attitude, a mistake which vitiates and weakens two-thirds of his energies and interests. In the majority of instances he does not precisely feel a passion for his business; at best he does not dislike it. He begins his business functions with reluctance, as late as he can, and he ends them with joy, as early as he can. And his engines while he is engaged in his business are seldom at their full "h.p.¹" (I know that I shall be accused by angry readers of traducing the city worker; but I am pretty thoroughly acquainted with the City, and I stick to what I say.)

我说的这位典型人士在对待每天的时间问题时，最严重的错误在于

总体态度不对，这种错误损耗和减弱了他三分之二的精力和兴趣。大多数情况下他对工作没有热情；充其量不过是不厌恶罢了。到实在不能推托的时候，他才勉强开工，然后早早地结束工作，结束时他可是欢欢喜喜。工作时，他极少全力以赴（我知道愤怒的读者会指控我诋毁这个城市的工薪一族；但我确实相当熟悉这座城市，我仍然坚持这个观点）。

Yet in spite of all this he persists in looking upon those hours from ten to six as "the day," to which the ten hours preceding them and the six hours following them are nothing but a prologue and epilogue. Such an attitude, unconscious though it be, of course kills his interest in the odd sixteen hours, with the result that, even if he does not waste them, he does not count them; he regards them simply as margin.

尽管这样，他还是坚持把10点到6点这段时间看成“一天”，之前的十小时以及之后的六小时只不过是序曲和尾章而已。这种态度，或许他自己都没意识到，自然会磨灭他对这剩余16小时的兴趣。因此，即使他没有浪费这16小时，却也没加以重视，不过把那段时间当作余暇而已。

This general attitude is utterly illogical and unhealthy, since it formally gives the central prominence to a patch of time and a bunch of activities which the man's one idea is to "get through" and have "done with." If a man makes two-thirds of his existence subservient to onethird, for which admittedly he has no absolutely feverish zest, how can he hope to live fully and completely? He cannot.

这种态度完全缺乏逻辑，也不健康，因为这样一来生活重心就是那一段时间和那一连串的事情，当事人就一个想法，就是要“熬过去”和“完事”。如果一个人将时间的三分之二看成是另外三分之一的附庸，并且无可否认的是，在那三分之一的时间里他没有投入高度的热情，他又怎能指望过得充实美满？不可能。

If my typical man wishes to live fully and completely he must, in his mind, arrange a day within a day. And this inner day, a Chinese box² in a larger Chinese box, must begin at 6 p.m. and end at 10 a.m. It is a day of sixteen hours; and during all these sixteen hours he has nothing whatever to do but cultivate his body and his soul and his fellow men. During those sixteen hours he is free; he is not a wage-earner; he is not preoccupied with monetary cares; he is just as good as a man with a private income. This must be his attitude. And his attitude is all important. His success in life (much more important than the amount of estate upon what his executors will have to pay estate duty) depends on it.

如果这位典型人士想过得充实美满，他脑子里必须在一天之内还安排一天。这个内在的一天就像大中国盒子中的小中国盒子，从下午6点到第二天早上10点，共有16小时。在这16个小时中，他要全部用来加强

身心健康，结交朋友；在这16个小时中，他自由自在，不是上班族，不必为生计发愁；他跟有额外收入的人一样。他必须抱持这样的态度，这是非常重要的。他一生成功与否（远比他的财产数目更重要，他的遗嘱执行人还要据此缴纳遗产税）就取決与此。

What? You say that full energy given to those sixteen hours will lessen the value of the business eight? Not so. On the contrary, it will assuredly increase the value of the business eight. One of the chief things which my typical man has to learn is that the mental faculties are capable of a continuous hard activity; they do not tire like an arm or a leg. All they want is change—not rest, except in sleep.

什么？你说把全副精力投入到那16小时会降低8小时的工作效率？不然，正相反，这样会提高那8小时的工作效率。这位典型人士需要了解的主要事情之一即人的大脑能持续繁忙地工作，不会像手臂或大腿那样感到疲倦。大脑唯一需要的是调节——而不是休息，睡眠过程除外。

I shall now examine the typical man's current method of employing the sixteen hours that are entirely his, beginning with his uprising. I will merely indicate things which he does and which I think he ought not to do, postponing my suggestions for "planting" the times which I shall have cleared—as a settler clears spaces in a forest.

现在我将探究这位代表人物是如何安排那完全属于他的16小时的，从他起床开始。我只想指出他所做的事情，以及我认为他不该有的举动，暂不建议如何“安置”我即将清理出来的时间——就像拓荒者在森林里开辟土地一样。

In justice to him I must say that he wastes very little time before he leaves the house in the morning at 9.10. In too many houses he gets up at nine, breakfasts between 9.7 and 9.9 1/2, and then bolts. But immediately he bangs the front door his mental faculties, which are tireless, become idle. He walks to the station in a condition of mental coma. Arrived there, he usually has to wait for the train. On hundreds of suburban stations every morning you see men calmly strolling up and down platforms while railway companies unblushingly rob them of time, which is more than money. Hundreds of thousands of hours are thus lost every day simply because my typical man thinks so little of time that it has never occurred to him to take quite easy precautions against the risk of its loss.

平心而论，我必须说他早上9点10分离家之前，他几乎没有浪费一点时间。很多人都是9点起床，在9点零7分到9点零9分半钟之间吃完早餐，然后锁门。然而一旦他哐地一声关上前门，他不知疲倦的大脑就闲下来了。他步行至车站的路上，头脑一片空白。走进车站后，通常得等会儿。每天早上在数百个地铁站里，你会看见人们在月台上悠哉游哉地踱来踱去，铁路公司毫不歉疚地掠夺他们比金钱还宝贵的时间。每天不计其数的时间就这么浪费了，就因为这个典型人士对时间如此无动于

衷，从未想过采取一些相当简单的预防措施阻止时间的流逝。

He has a solid coin of time to spend every day—call it a sovereign³. He must get change for it, and in getting change he is content to lose heavily.

每天都是一块坚硬的时间硬币，可供他花费——就称它为一枚沙弗林金币吧。他必须把金币换成零钱，换零的过程中，他甘愿折损，哪怕折损很大。

Supposing that in selling him a ticket the company said, "We will change you a sovereign, but we shall charge you three halfpence for doing so," what would my typical man exclaim? Yet that is the equivalent of what the company does when it robs him of five minutes twice a day.

试想公司卖给他一张票后说：“我们为你兑换这枚金币，但我们要收取1.5便士的手续费。”这位典型人士会作怎样的抗议？可这与铁路公司每天两次夺去他五分钟并无二致。

You say I am dealing with minutiae. I am. And later on I will justify myself.

你说我所说的都是些琐事，的确如此，然而过后我会给你一个交代。

Now will you kindly buy your paper and step into the train?

现在就请买张报纸，踏上列车吧？

(1) 马力，此处为horsepower缩写形式。

(2) 中国盒子，来源于中国古代的一种设计，即将形状相同，尺寸逐渐变小的盒子套在一起。后被世界各地采用，如俄罗斯的“套娃”。此处为隐喻的用法。

(3) 沙弗林金币，英国旧时的一镑金币，又称作君主金币。

CHAPTER V Tennis And The Immortal Soul

第五章 网球与不朽的灵魂

You get into the morning train with your newspaper, and you calmly and majestically give yourself up to your newspaper. You do not hurry. You know you have at least half an hour of security in front of you. As your glance lingers idly at the advertisements of shipping and of songs on the outer pages, your air is the air of a leisured man, wealthy in time, of a man from some planet where there are a hundred and twenty-four hours a day instead of twenty-four. I am an impassioned reader of newspapers. I read five English and two French dailies, and the news-agents alone know how many weeklies, regularly. I am obliged to mention this personal fact lest I should be accused of a prejudice against newspapers when I say that I object to the reading of newspapers in the morning train. Newspapers are produced with rapidity, to be read with rapidity. There is no place in my daily programme for newspapers. I read them as I may in odd moments. But I do read them. The idea of devoting to them thirty or forty consecutive minutes of wonderful solitude (for nowhere can one more perfectly immerse one's self in one's self than in a compartment full of silent, withdrawn, smoking males) is to me repugnant. I cannot possibly allow you to scatter priceless pearls of time with such Oriental lavishness. You are not the Shah of time. Let me respectfully remind you that you have no more time than I have. No newspaper reading in trains! I have already "put by" about three-quarters of an hour for use.

你拿着报纸，登上早晨的列车，心平气静、泰然自若地读起报来。你一点也不着急，知道自己至少可以这样安安稳稳地呆半个小时。你的目光在报纸外页那些送货和歌曲广告中晃悠，俨然一副逍遥自在的神态，仿佛时间绰绰有余，好似你所在的星球，一天不是24小时，而是124小时。我酷爱读报，每天读五份英文日报、两份法文日报，至于我平常阅读的周报的数量，也只有报纸经销商知道了。我不得不提及这一个人爱好，是为了防备有人指责我反对早上坐车时读报是对报纸有偏见。报纸匆促地刊印，人们匆促地阅读。我的日程表里，没有专门的读报时间。我利用短暂的闲暇读报，但我确实也读报。而连续花三四十分钟独处的美妙时光读报（因为除了呆在满车厢安静、内敛、抽烟的男子中间以外，很难在其他场合得以彻底地沉浸于自我），这种想法让我受不了。我不能允许你这般浪费时间这无价之宝，就像奢侈的东方财主在肆意挥霍。你不是主宰时间的帝王。让我虔诚地提醒你，你拥有的时间

并不比我多。不要在列车上读报！这样我又“储存”了45分钟可利用的时间。

Now you reach your office. And I abandon you there till six o'clock. I am aware that you have nominally an hour (often in reality an hour and a half) in the midst of the day, less than half of which time is given to eating. But I will leave you all that to spend as you choose. You may read your newspapers then.

此时你已到办公室。下午6点前，我都不管你。我知道午间通常有一个小时休息时间（事实上往往是一个半小时），午餐用不了其中一半的时间。我可以让你自由安排那段时间，你还可以在那时读报。

I meet you again as you emerge from your office. You are pale and tired. At any rate, your wife says you are pale, and you give her to understand that you are tired. During the journey home you have been gradually working up the tired feeling. The tired feeling hangs heavy over the mighty suburbs of London like a virtuous and melancholy cloud, particularly in winter. You don't eat immediately on your arrival home. But in about an hour or so you feel as if you could sit up and take a little nourishment. And you do. Then you smoke, seriously; you see friends; you potter; you play cards; you flirt with a book; you note that old age is creeping on; you take a stroll; you caress the piano.... By Jove! a quarter past eleven. You then devote quite forty minutes to thinking about going to bed; and it is conceivable that you are acquainted with a genuinely good whisky. At last you go to bed, exhausted by the day's work. Six hours, probably more, have gone since you left the office— gone like a dream, gone like magic, unaccountably gone!

你从办公室出来，我就又和你在一起了。你脸色苍白、疲惫不堪。不管怎样，你妻子说你气色不佳，你也就给她这种感觉。回家路上，倦意越来越浓。疲倦就像那笼罩着伦敦郊外上空的沉沉阴霾，尤其是在冬天。你到家后并不立即用餐。过了差不多半小时，你觉得该坐起来吸收点营养了，你才吃东西。接着认真地抽起烟来、会见朋友、悠哉游哉、打牌、翻翻书、意识到年龄不饶人、散散步、摸摸钢琴.....天哪！转眼就是11点一刻。接下来足足40分钟时间你在想是否该上床睡觉；可以想象你经常喝上好的威士忌。最后，累了一天的你终于上床睡觉了。从你离开办公室算起，六小时，也可能更多的时间就如梦一般神奇地消失了，说不清楚怎样就那么消失了。

That is a fair sample case. But you say: "It's all very well for you to talk. A man is tired. A man must see his friends. He can't always be on the stretch." Just so. But when you arrange to go to the theatre (especially with a pretty woman) what happens? You rush to the suburbs; you spare no toil to make yourself glorious in fine raiment; you rush back to town in another train; you keep yourself on the

stretch for four hours, if not five; you take her home; you take yourself home. You don't spend three-quarters of an hour in "thinking about" going to bed. You go. Friends and fatigue have equally been forgotten, and the evening has seemed so exquisitely long (or perhaps too short)! And do you remember that time when you were persuaded to sing in the chorus of the amateur operatic society, and slaved two hours every other night for three months? Can you deny that when you have something definite to look forward to at eventide, something that is to employ all your energy—the thought of that something gives a glow and a more intense vitality to the whole day?

这是一个很典型的例子。但你说：“随你怎么说，但我确实疲惫了，也必须见朋友，不能总是把弦绷得紧紧的。”言之有理。然而假如你去剧院看戏（特别是同漂亮女人一道），情况会怎样呢？你匆忙赶去郊区，费尽周折翻腾出漂亮的衣服，把自己打扮得光鲜体面，又乘下一辆车赶回城里；这样纵使不是五个小时，也至少有四个小时你的精神都很紧张；你把她送回家，然后自己才回家，你不会花45分钟时间去“考虑”该不该睡觉，就立刻上床了。朋友和疲惫都被抛诸脑后，那个夜晚对你来说是多么漫长（或特别短暂）！可曾记得你在别人的劝说下参加业余剧团大合唱，三个月里隔天的晚上都艰苦训练两小时的日子？黄昏时分有所期盼，要全副精力地去做事——想到这就令你整天的生活焕然生辉，活力倍增，你能否认这一点吗？

What I suggest is that at six o'clock you look facts in the face and admit that you are not tired (because you are not, you know), and that you arrange your evening so that it is not cut in the middle by a meal. By so doing you will have a clear expanse of at least three hours. I do not suggest that you should employ three hours every night of your life in using up your mental energy. But I do suggest that you might, for a commencement, employ an hour and a half every other evening in some important and consecutive cultivation of the mind. You will still be left with three evenings for friends, bridge, tennis, domestic scenes, odd reading, pipes, gardening, pottering, and prize competitions. You will still have the terrific wealth of forty-four hours between 2 p.m. Saturday and 10 a.m. Monday. If you persevere you will soon want to pass four evenings, and perhaps five, in some sustained endeavour to be genuinely alive. And you will fall out of that habit of muttering to yourself at 11.15 p.m., "Time to be thinking about going to bed." The man who begins to go to bed forty minutes before he opens his bedroom door is bored; that is to say, he is not living.

我想对你提的建议是，在每天下午6点正视事实、承认自己并不疲倦（因为，你知道自己确实不疲倦），安排好晚间生活，中途不要让晚餐打断。这样一来，你就至少连续拥有三个小时的时间，我不是说你一辈子都应该用每晚三个小时耗尽所有脑力。但我确实建议，作为开端，

你可以每隔一天晚上用一个半小时做一些重要的、能不断提升心智的事情。你还有三个晚上可以会朋友、玩桥牌、打网球、料理家事、随便翻翻书、吸几口烟、种植花木、溜达或参加有奖竞赛。你仍然拥有从周六下午2点到下周一早上10点之间44个小时的时间，这是一笔绝佳的财富。如果你坚持不懈，很快你就会乐意投入四个甚至五个晚上做那项需要持续投入精力的事情，过真正充实的生活。这样你就会戒掉以前的习惯——往往在晚上11点15分时喃喃自语：“该考虑睡觉了。”在推开卧室门之前40分钟就打算睡觉的人肯定是无聊至极，换句话说，他根本没有在生活。

But remember, at the start, those ninety nocturnal minutes thrice a week must be the most important minutes in the ten thousand and eighty. They must be sacred, quite as sacred as a dramatic rehearsal or a tennis match. Instead of saying, "Sorry I can't see you, old chap, but I have to run off to the tennis club," you must say, "... but I have to work." This, I admit, is intensely difficult to say. Tennis is so much more urgent than the immortal soul.

但是要记住，开始时，一周三个晚上，每晚90分钟的时间是三天10,080分钟里最为重要的。那段时间必须是神圣的，就跟戏剧彩排或网球比赛一样神圣。不要说：“对不起，老伙计，我不能见你，我得赶紧去网球俱乐部了”；你应当说：“……不过我得工作了。”我承认，说出这话异常困难。与追求不朽的灵魂相比，打网球要急迫得多。

CHAPTER VI Remember Human Nature

第六章 牢记人的天性

I have incidentally mentioned the vast expanse of forty-four hours between leaving business at 2 p.m. on Saturday and returning to business at 10 a.m. on Monday. And here I must touch on the point whether the week should consist of six days or of seven. For many years—in fact, until I was approaching forty—my own week consisted of seven days. I was constantly being informed by older and wiser people that more work, more genuine living, could be got out of six days than out of seven.

我已顺带提及了从周六下午2点下班到周一早上10点上班之间有一大段时间长达44小时。此刻我须谈谈一周应该是六天还是七天。多年来——实际上，直到我快要四十岁时——我的一周是七天。一直以来，年长睿智的人不断告诉我一周工作六天比七天更有效率，生活得更好。

And it is certainly true that now, with one day in seven in which I follow no programme and make no effort save what the caprice of the moment dictates, I appreciate intensely the moral value of a weekly rest. Nevertheless, had I my life to arrange over again, I would do again as I have done. Only those who have lived at the full stretch seven days a week for a long time can appreciate the full beauty of a regular recurring idleness. Moreover, I am ageing. And it is a question of age. In cases of abounding youth and exceptional energy and desire for effort I should say unhesitatingly: Keep going, day in, day out.

确实，如今七天里有一天我不安排任何计划，除了一时兴起，并不费心做什么，我十分理解每周放松一次的道德价值。然而，如果让我重新安排我的生活，我将依然故我。只有那些长期以来一周七天都全力以赴的人才能体会到拥有固定假期是多么美妙的事情。更何况，我正渐渐老去，这也是个年龄的问题。如果遇见朝气蓬勃、精力格外旺盛并渴望做更多事的年轻人，我会毫不犹豫地：请不舍昼夜，努力拼搏。

But in the average case I should say: Confine your formal programme (super-programme, I mean) to six days a week. If you find yourself wishing to extend it, extend it, but only in proportion to your wish; and count the time extra as a windfall, not as regular income, so that you can return to a six-day programme without the sensation of being poorer, of being a backslider.

但一般情况下，我会说：一周限定六天执行你的正式计划（我指超级计划）。如果你想延长也可以延长，但要与你的企望成比例；把额外的时间当成意外之财，而不是稳定收入，这样你恢复六天的日程安排

时，就不会觉得自己“收入”减少了，也不会感觉自己在退步。

Let us now see where we stand. So far we have marked for saving out of the waste of days, half an hour at least on six mornings a week, and one hour and a half on three evenings a week. Total, seven hours and a half a week.

现在看看我们了解了什么。目前我们明确了怎样从每天浪费的时间中节约出时间：每周六天，每天早上至少半小时；加上每周三个晚上，每晚各一个半小时，每周总共有七个半小时。

I propose to be content with that seven hours and a half for the present. "What?" you cry. "You pretend to show us how to live, and you only deal with seven hours and a half out of a hundred and sixty-eight! Are you going to perform a miracle with your seven hours and a half?" Well, not to mince the matter, I am—if you will kindly let me! That is to say, I am going to ask you to attempt an experience which, while perfectly natural and explicable, has all the air of a miracle. My contention is that the full use of those seven-and-a-half hours will quicken the whole life of the week, add zest to it, and increase the interest which you feel in even the most banal occupations. You practise physical exercises for a mere ten minutes morning and evening, and yet you are not astonished when your physical health and strength are beneficially affected every hour of the day, and your whole physical outlook changed. Why should you be astonished that an average of over an hour a day given to the mind should permanently and completely enliven the whole activity of the mind?

我提议现在我们应该满足于这节省出的七个半小时。“什么？”你叫道，“你声称教我们怎样生活，可你却不过在168个小时中抽出七个半小时做文章！用这七个半小时，你准备上演什么奇迹吗？”噢，毋庸讳言，我是要上演奇迹——如果你好心应允的话！换句话说，我想请你尝试体验一下，虽然这种体验极其自然，说得清道得明，但它跟奇迹并无二致。我认为充分利用那七个半小时会使你这一周过得更快，生活变得更有激情，连你一向觉得乏味至极的工作都能唤起你的兴趣。一早一晚你花区区分十分钟锻炼身体，就会全天受益，体格改善、体力增强，你整个身体状况都有所改观，对此你并不惊讶。同理，平均一天花一个多小时来陶冶性情，也应能长久地使所有精神活动充满生机，对此你又何须惊异呢？

More time might assuredly be given to the cultivation of one's self. And in proportion as the time was longer the results would be greater. But I prefer to begin with what looks like a trifling effort.

或许应该投入更多时间提高自身素质。付出的时间越多，收获就越大。但我倾向于从看似微不足道的努力开始。

It is not really a trifling effort, as those will discover who have yet to essay it. To "clear" even seven hours and a half from the jungle is passably difficult. For some sacrifice has to be made. One may have spent one's time badly, but one did spend it; one did do something with it, however ill-advised that something may have been. To do something else means a change of habits.

其实也不是微不足道的努力，那些尚未有所尝试的人今后会发现这一点。即使从时间丛林中“清理出”七个半小时都有些困难，因为得作某种牺牲。也许一个人的确花了那些时间，不管过得多么糟糕；也许一个人也的确利用那时间做了些事，不管那些事做得多么不妥。但想要做其他事就意味着习惯的改变。

And habits are the very dickens to change! Further, any change, even a change for the better, is always accompanied by drawbacks and discomforts. If you imagine that you will be able to devote seven hours and a half a week to serious, continuous effort, and still live your old life, you are mistaken. I repeat that some sacrifice, and an immense deal of volition, will be necessary. And it is because I know the difficulty, it is because I know the almost disastrous effect of failure in such an enterprise, that I earnestly advise a very humble beginning. You must safeguard your self-respect. Self-respect is at the root of all purposefulness, and a failure in an enterprise deliberately planned deals a desperate wound at one's self-respect. Hence I iterate and reiterate: Start quietly, unostentatiously.

要改变习惯相当困难！况且，任何改变，哪怕是往好的方面改变总伴随着缺憾和不适。如果你想象自己每周都能利用那七个半小时坚持不懈地认真努力，却同时还能过着以前的生活，那你就错了。我重复一遍，某种牺牲以及过人的毅力是必需的。因为我知道要做到那样是多么困难，并且在这件事情上一旦失败会造成几乎是灾难性的后果，所以我诚恳地建议要非常缓和地开始。你必须维护你的自尊，自尊是一切动机的根本，在精心思量的事情上失败往往会给人的自尊带来致命的打击。因此我重申，再重申：要低调谦抑地开始。

When you have conscientiously given seven hours and a half a week to the cultivation of your vitality for three months—then you may begin to sing louder and tell yourself what wondrous things you are capable of doing.

如果你每周花七个半小时认真提升自己的精力，三个月下来，你就可以开始高声歌唱，可以告诉自己能做多么神奇的事。

Before coming to the method of using the indicated hours, I have one final suggestion to make. That is, as regards the evenings, to allow much more than an hour and a half in which to do the work of an hour and a half. Remember the chance of accidents. Remember human nature. And give yourself, say, from 9 to 11.30 for your task of

ninety minutes.

在讲到利用那些时间的方法之前，我还有最后一个建议。就晚间活动安排而言，可以花超过一个半小时的时间做一个半小时的工作，因为要考虑到可能发生的意外，要想到人的天性。比如，让自己从晚上9点到11点半做本来计划90分钟内做完的事情。

CHAPTER VII Controlling The Mind

第七章 控制思绪

People say: "One can't help one's thoughts." But one can. The control of the thinking machine is perfectly possible. And since nothing whatever happens to us outside our own brain; since nothing hurts us or gives us pleasure except within the brain, the supreme importance of being able to control what goes on in that mysterious brain is patent. This idea is one of the oldest platitudes, but it is a platitude whose profound truth and urgency most people live and die without realising. People complain of the lack of power to concentrate, not witting that they may acquire the power, if they choose.

有人说：“人无法左右自己的思绪。”事实绝非如此，控制这架思维机器是完全可能的。既然千思万绪都来自我们的大脑，喜怒哀乐都源自我们的思维，显然，控制这个神秘大脑中的思维是极其重要的。这虽是说过无数次的陈词滥调，但大多数人一生都没有意识到这种想法的深远含义和紧迫性。人们抱怨自己总是不能集中注意力，却不知道如果他们愿意，是能够获得这种能力的。

And without the power to concentrate—that is to say, without the power to dictate to the brain its task and to ensure obedience—true life is impossible. Mind control is the first element of a full existence.

不能集中注意力，即不能给大脑发号施令并使它服从，就没有真正的生活。对意志的控制是我们作为一个完整的存在体的首要条件。

Hence, it seems to me, the first business of the day should be to put the mind through its paces. You look after your body, inside and out; you run grave danger in hacking hairs off your skin; you employ a whole army of individuals, from the milkman to the pig-killer, to enable you to bribe your stomach into decent behaviour. Why not devote a little attention to the far more delicate machinery of the mind, especially as you will require no extraneous aid? It is for this portion of the art and craft of living that I have reserved the time from the moment of quitting your door to the moment of arriving at your office.

因此，在我看来，一天的第一要务应该是让大脑步入正轨。你从内到外照顾自己的身体；你冒着巨大风险，把皮肤上的毛发刮掉；你和一大群人打交道，从牛奶工到杀猪的屠夫，就为了让你的胃运转灵便。何不花一点工夫在“大脑”这部更为精密的机器上呢？尤其是你不需要任何外在帮助的时候。我为你保留了走出家门到抵达公司之前的这段时间来

琢磨这部分生活的艺术和窍门。

"What? I am to cultivate my mind in the street, on the platform, in the train, and in the crowded street again?" Precisely. Nothing simpler! No tools required! Not even a book. Nevertheless, the affair is not easy.

“什么？我要在大街上、月台上和列车内锻炼心智？然后从车站出来到拥挤的街道上继续锻炼？”正是。这最简单不过了，不需要任何工具，甚至一本书都不需要。然而，这事并不容易。

When you leave your house, concentrate your mind on a subject (no matter what, to begin with). You will not have gone ten yards before your mind has skipped away under your very eyes and is larking round the corner with another subject.

离开家门时，集中精神想某件事（开始无论想什么都无妨）。可能走了不过十码的距离，你的思绪就在我眼皮底下悄悄溜开，跑到其他事情上逗留去了。

Bring it back by the scruff of the neck. Ere you have reached the station you will have brought it back about forty times. Do not despair. Continue. Keep it up. You will succeed. You cannot by any chance fail if you persevere. It is idle to pretend that your mind is incapable of concentration. Do you not remember that morning when you received a disquieting letter which demanded a very carefully-worded answer? How you kept your mind steadily on the subject of the answer, without a second's intermission, until you reached your office; whereupon you instantly sat down and wrote the answer? That was a case in which you were roused by circumstances to such a degree of vitality that you were able to dominate your mind like a tyrant. You would have no trifling. You insisted that its work should be done, and its work was done.

你要揪住它的脖子，把它领回来。这样在你到车站前，你就会把它拽回来差不多四十次了。不要灰心，继续，坚持住，你会成功的。如果你坚持，就绝不会失败。借口自己精力无法集中，是懒惰的表现。你可记得有天早上收到一封令你忐忑不安的来信，你必须字斟句酌地回复？到达办公室之前，你一刻不停地琢磨那封信，一进办公室，就立即坐下写了回函，你是怎样做到的？这个例子说明，某些情形下，你精力非常集中，能像一位专制的君王完全把控自己的思绪，可以排除一切杂念。你坚信能控制自己的思绪，结果就如愿以偿了。

By the regular practice of concentration (as to which there is no secret—save the secret of perseverance) you can tyrannise over your mind (which is not the highest part of you) every hour of the day, and in no matter what place. The exercise is a very convenient one. If you got into your morning train with a pair of dumb-bells for your muscles

or an encyclopaedia in ten volumes for your learning, you would probably excite remark. But as you walk in the street, or sit in the corner of the compartment behind a pipe, or "strap-hang" on the Subterranean, who is to know that you are engaged in the most important of daily acts? What asinine boor can laugh at you?

通过每日不断地训练自己集中精力（这并无诀窍，除了持之以恒），你就可以时时刻刻、随时随地随意统治自己的思绪（它并不是你最高、最权威的部分）。这种训练很方便。如果你早上上车时，为锻炼肌肉带着一对哑铃或为学习带着十卷本的百科全书，很可能会引人议论。但当你走在街上，坐在地铁车厢某个管道后面的角落里，或站在地铁里抓着吊环，谁知道你在进行一天最重要的活动？哪个蠢蛋会嘲笑你？

I do not care what you concentrate on, so long as you concentrate. It is the mere disciplining of the thinking machine that counts. But still, you may as well kill two birds with one stone, and concentrate on something useful. I suggest—it is only a suggestion—a little chapter of Marcus Aurelius¹ or Epictetus².

我不在意你集中精力想什么，只要你集中精力就够了；关键在于约束那个思维机器。尽管如此，你最好还是一箭双雕，全神贯注于有用的事情。我建议凝神思索马可·奥勒利乌斯或爱比克泰德作品里的某些章节，当然这只是个建议。

Do not, I beg, shy at their names. For myself, I know nothing more "actual," more bursting with plain common-sense, applicable to the daily life of plain persons like you and me (who hate airs, pose, and nonsense) than Marcus Aurelius or Epictetus. Read a chapter—and so short they are, the chapters!—in the evening and concentrate on it the next morning. You will see.

我请求你千万不要听到他们的名字就避而远之。就我知道的而言，除了马可·奥勒利乌斯或爱比克泰德之外，没有谁的作品是如此“实际”，充满常识、适合你我这样的凡人（我们都讨厌装模作样、故弄玄虚和废话连篇）。晚间读一章——每章篇幅如此之短，读数章！——翌日早上集中思考所读的内容，你就会赞同我所说的了。

Yes, my friend, it is useless for you to try to disguise the fact. I can hear your brain like a telephone at my ear. You are saying to yourself: "This fellow was doing pretty well up to his seventh chapter. He had begun to interest me faintly. But what he says about thinking in trains, and concentration, and so on, is not for me. It may be well enough for some folks, but it isn't in my line."

是的，我的朋友，想掩饰真相是毫无用处的。我能听到你脑子里的想法，就像在我耳边响起的电话铃声一样清晰，你在对自己说：“这家伙一直讲到第七章都还有道理，我刚开始有点兴趣，但他所说的在火车上

思考、集中精力之类的话，不是讲给我听的。可能对有些人来说还有用，但我可无法办到。”

It is for you, I passionately repeat; it is for you. Indeed, you are the very man I am aiming at.

那是讲给你听的，我热切地重申一遍；事实上，我就是特别针对你讲的。

Throw away the suggestion, and you throw away the most precious suggestion that was ever offered to you. It is not my suggestion. It is the suggestion of the most sensible, practical, hard-headed men who have walked the earth. I only give it you at second-hand. Try it. Get your mind in hand. And see how the process cures half the evils of life—especially worry, that miserable, avoidable, shameful disease—worry!

如果拒绝这条建议，你就拒绝了曾听到过的最宝贵的建议。这不是我的建议，是最明智、最务实、最冷静的世人早就提出的建议。我只是转述而已，尝试一下，控制自己的思绪。看看这个方法如何去除你生命中一半的灾祸，特别是忧虑，这可悲的、无耻的但可避免的恶疾——忧虑！

(1)马可·奥勒利乌斯（121—180），在161—180年间统治罗马帝国，是罗马帝国五贤帝时代最后一个皇帝，也被认为是一位新斯多葛学派哲学家。

(2)爱比克泰德（约55—约135），古罗马新斯多葛学派哲学家。

CHAPTER VIII The Reflective Mood

第八章 深思反省

The exercise of concentrating the mind (to which at least half an hour a day should be given) is a mere preliminary, like scales on the piano. Having acquired power over that most unruly member of one's complex organism, one has naturally to put it to the yoke. Useless to possess an obedient mind unless one profits to the furthest possible degree by its obedience. A prolonged primary course of study is indicated.

练就全神贯注的能力（每天至少应该投入半小时）只是最基本的，就像刚开始学钢琴时的音阶练习。学会了掌控思绪，这有机体最难驾驭的部分，自然而然地就要驯服它。然而，除非被驯服的头脑能够最大限度地发挥作用，否则拥有它就毫无意义。因此，漫长的基础课程很有必要。

Now as to what this course of study should be there cannot be any question; there never has been any question. All the sensible people of all ages are agreed upon it. And it is not literature, nor is it any other art, nor is it history, nor is it any science. It is the study of one's self. Man, know thyself. These words are so hackneyed that verily I blush to write them. Yet they must be written, for they need to be written. (I take back my blush, being ashamed of it.) Man, know thyself. I say it out loud. The phrase is one of those phrases with which everyone is familiar, of which everyone acknowledges the value, and which only the most sagacious put into practice. I don't know why. I am entirely convinced that what is more than anything else lacking in the life of the average well-intentioned man of today is the reflective mood.

现在对这门课程的内容不应该有任何问题，从来都没有问题。所有具有判断力的人，不论老少都赞同这一点。这门课程不是文学，也不是任何其他艺术，既非历史也非科学，而是关于人自身的学问。人啊，去认识你自己吧。这些话已是老生常谈，令我羞于引用，但我必须写下来，因为这有必要（我收回“羞于引用”这几个字，并为此感到惭愧）。人啊，去认识你自己吧，我大声疾呼。这句格言人人皆知，其道理无人不晓，但不知为何只有最明达的人践行这句话。我十分确定今天普通良善的人们生活中最缺乏的就是深思反省。

We do not reflect. I mean that we do not reflect upon genuinely important things; upon the problem of our happiness, upon the main direction in which we are going, upon what life is giving to us, upon the share which reason has (or has not) in determining our actions,

and upon the relation between our principles and our conduct.

我们不反思。我的意思是我们不细想那些真正重要的事情：我们的幸福、我们人生的主方向、生活赐予我们的一切、理智在多大程度上决定了（或是不能决定）我们的行动、以及我们的原则和行为之间的关系。

And yet you are in search of happiness, are you not? Have you discovered it?

然而你正在寻求幸福，不是吗？你找寻到了没有？

The chances are that you have not. The chances are that you have already come to believe that happiness is unattainable. But men have attained it. And they have attained it by realising that happiness does not spring from the procuring of physical or mental pleasure, but from the development of reason and the adjustment of conduct to principles.

也许你还未找到，也许你已经发觉幸福是无法企及的，但有的人确实得到了幸福。因为他们领悟到幸福并非源于肉体或精神上的享乐，而在于充实自己的理性思考，并采取符合自己原则的行为方式。

I suppose that you will not have the audacity to deny this. And if you admit it, and still devote no part of your day to the deliberate consideration of your reason, principles, and conduct, you admit also that while striving for a certain thing you are regularly leaving undone the one act which is necessary to the attainment of that thing.

我想你没有胆量否认这一点。假如你承认这一点，却仍然丝毫不花时间去认真思考自己的理性、原则与行为，那么你也要承认，在你努力想完成某事时，你总是没落实对实现你的目标很关键的行动。

Now, shall I blush, or will you?

此刻，是该我脸红，还是你啊？

Do not fear that I mean to thrust certain principles upon your attention. I care not (in this place) what your principles are. Your principles may induce you to believe in the righteousness of burglary. I don't mind. All I urge is that a life in which conduct does not fairly well accord with principles is a silly life; and that conduct can only be made to accord with principles by means of daily examination, reflection, and resolution. What leads to the permanent sorrowfulness of burglars is that their principles are contrary to burglary. If they genuinely believed in the moral excellence of burglary, penal servitude would simply mean so many happy years for them; all martyrs are happy, because their conduct and their principles agree.

不要担心我想强迫你将注意力转向某些原则。我不介意（就目前的立场）你的原则是什么。按你的原则，也许你认为入室行窃是正当之

举，我不在乎。我强调的只是行为与原则相互违背的人生是毫无意义的；只有通过日复一日的审视、自省和决心，才能让行为符合原则。令窃贼终生痛悔的是他们偷盗的行为和他们的原则是背道而驰的。如果他们坚信入室行窃是高尚义举，劳役拘禁之年将是他们的快乐年华；而所有烈士都是幸福的，因为他们的行为和原则相互吻合。

As for reason (which makes conduct, and is not unconnected with the making of principles), it plays a far smaller part in our lives than we fancy. We are supposed to be reasonable but we are much more instinctive than reasonable. And the less we reflect, the less reasonable we shall be. The next time you get cross with the waiter because your steak is over-cooked, ask reason to step into the cabinet-room of your mind, and consult her. She will probably tell you that the waiter did not cook the steak, and had no control over the cooking of the steak; and that even if he alone was to blame, you accomplished nothing good by getting cross; you merely lost your dignity, looked a fool in the eyes of sensible men, and soured the waiter, while producing no effect whatever on the steak.

至于理性（理性产生行动，且与原则的建立也不无关系），它在我们生活中所起的作用比我们想象的小得多。我们应该通情达理，可我们更多地依循本能，而不是理性。我们反省得越少，理性就丧失得越多。下次你因牛排过熟对服务员大动肝火时，请把理智换入大脑的密室，咨询一番。她很可能会告诉你牛排不是服务员煎的，他不管这档事，即便整件事都是他造成的，你跟他生气也于事无补，那只会降低你的人格，在智者眼里你就像个傻子，让服务员很沮丧，而对牛排却产生不了任何作用。

The result of this consultation with reason (for which she makes no charge) will be that when once more your steak is over-cooked you will treat the waiter as a fellow-creature, remain quite calm in a kindly spirit, and politely insist on having a fresh steak. The gain will be obvious and solid.

向理性咨询的结果（她不索求咨询费）将是：下次再遇到牛排煎得过熟时，你应把服务员视如同侪，和颜悦色，礼貌地坚持要求换一盘。这样一来，收获是明显而实在的。

In the formation or modification of principles, and the practice of conduct, much help can be derived from printed books (issued at sixpence each and upwards). I mentioned in my last chapter Marcus Aurelius and Epictetus. Certain even more widely known works will occur at once to the memory. I may also mention Pascal¹, La Bruyere², and Emerson³. For myself, you do not catch me travelling without my Marcus Aurelius. Yes, books are valuable. But not reading of books will take the place of a daily, candid, honest examination of what one has recently done, and what one is about to do—of a steady looking at

one's self in the face (disconcerting though the sight may be).

建立或修正原则并将原则付诸实践时，可以从书本上获得很多帮助（每本需6便士或更贵一些）。我在上一章提到了马可·奥勒利乌斯和爱比克泰德。即刻我还想起了一些更有名的书籍，如帕斯卡、拉布吕耶尔和爱默生的著作。至于我，旅行时马可·奥勒利乌斯的作品是必备的。是的，书籍是宝贵的。但阅读不能取代每日坦然而诚实地审视自己最近做过以及即将要做的事情——直面正视自己（虽然这目光可能令人有些不安）。

When shall this important business be accomplished? The solitude of the evening journey home appears to me to be suitable for it. A reflective mood naturally follows the exertion of having earned the day's living. Of course if, instead of attending to an elementary and profoundly important duty, you prefer to read the paper (which you might just as well read while waiting for your dinner) I have nothing to say. But attend to it at some time of the day you must. I now come to the evening hours.

这项重要的工作应该在什么时候做呢？我认为傍晚独自回家时就适合做这件事。为生计忙碌一天后，人们自然会回顾当天的作为。当然，如果你执意不完成这一基本且相当重要的任务，而宁愿看报（其实最好在等晚餐时看），我也无话可说。但一天中你务必得抽时间反省。接下来我就谈谈晚上的时间。

- (1)帕斯卡（1623—1662），法国数学家、物理学家、哲学家。
- (2)拉布吕耶尔（1645—1696），法国散文家、小说家。
- (3)爱默生（1803—1882），美国散文作家、诗人、哲学家。

CHAPTER IX Interest In The Arts

第九章 对艺术的兴趣

Many people pursue a regular and uninterrupted course of idleness in the evenings because they think that there is no alternative to idleness but the study of literature; and they do not happen to have a taste for literature. This is a great mistake.

很多人晚间总想无所事事，一直闲着，因为他们觉得打发时间的唯一途径就是读文学作品，可他们对文学又提不起兴趣。这是一个严重的错误。

Of course it is impossible, or at any rate very difficult, properly to study anything whatever without the aid of printed books. But if you desire to understand the deeper depths of bridge or of boat-sailing you would not be deterred by your lack of interest in literature from reading the best books on bridge or boat-sailing. We must, therefore, distinguish between literature, and books treating of subjects not literary. I shall come to literature in due course.

没有纸质书籍，想要较好地学习任何东西当然不可能或是很艰难。但若你渴望了解打桥牌或操作帆船的高深技巧，你就不会因为对文学缺乏兴趣而对桥牌或帆船方面最好的书籍畏而远之了。因此我们必须区分文学书籍和非文学书籍。等该谈文学时我自然会谈及文学。

Let me now remark to those who have never read Meredith¹, and who are capable of being unmoved by a discussion as to whether Mr. Stephen Phillips² is or is not a true poet, that they are perfectly within their rights. It is not a crime not to love literature. It is not a sign of imbecility. The mandarins of literature will order out to instant execution the unfortunate individual who does not comprehend, say, the influence of Wordsworth³ on Tennyson⁴. But that is only their impudence. Where would they be, I wonder, if requested to explain the influences that went to make Tschaikowsky's "Pathetic Symphony"?

现在，对那些从未读过梅瑞狄斯的作品、对斯蒂芬·菲利普是否真正算诗人的讨论无动于衷的人，我想说他们完全有权利这样做。不喜爱文学并不是罪恶，也不是愚笨的表现。文学界的达官贵人们认为，对那些连华兹华斯对丁尼生有何影响等类事情都不知晓的可悲的人，应该立即执行死刑。然而这不过是那些官令的轻率之举。我寻思如果要这些官令解释柴可夫斯基创作《悲怆交响曲》时所受的启示，他们会怎样？

There are enormous fields of knowledge quite outside literature which will yield magnificent results to cultivators. For example (since

I have just mentioned the most popular piece of high-class music in England today), I am reminded that the Promenade Concerts⁵ begin in August. You go to them. You smoke your cigar or cigarette (and I regret to say that you strike your matches during the soft bars of the "Lohengrin" overture), and you enjoy the music. But you say you cannot play the piano or the fiddle, or even the banjo; that you know nothing of music.

文学之外，还有广阔的知识领域可以给人以极大的教化。比如（我刚刚提到了当今英国最流行的高级音乐），我想起每逢八月开始的逍遥音乐会。你参加音乐会，一边抽着雪茄或香烟（我不得不遗憾地告诉你，当《罗恩格林》序曲的优美旋律响起时，你却划了火柴），一边陶醉在音乐中。可是你说你不会弹钢琴，不会拉小提琴，甚至连班卓琴也不会；你认为自己对音乐一窍不通。

What does that matter? That you have a genuine taste for music is proved by the fact that, in order to fill his hall with you and your peers, the conductor is obliged to provide programmes from which bad music is almost entirely excluded (a change from the old Covent Garden⁶ days!).

那有什么关系呢？为了使你 and 同伴们坐满音乐厅，乐队指挥挑选了精彩的曲目，次劣音乐完全没有立足之地（可不同于以前柯文特花园的日子！），这一事实足以证明你对音乐真正有品位。

Now surely your inability to perform "The Maiden's Prayer" on a piano need not prevent you from making yourself familiar with the construction of the orchestra to which you listen a couple of nights a week during a couple of months! As things are, you probably think of the orchestra as a heterogeneous mass of instruments producing a confused agreeable mass of sound. You do not listen for details because you have never trained your ears to listen to details.

因此现在很肯定的是，即便你不会用钢琴演奏《少女的祈祷》，也毫不妨碍你熟悉管弦乐队的结构，因为几个月来你每周花好几晚听乐队演奏。事实是，你很可能认为管弦乐队就是集中五花八门的乐器，奏出一系列混乱而又悦耳的声音。你没有注意听细节，因为你的耳朵还没受过相关训练。

If you were asked to name the instruments which play the great theme at the beginning of the C minor symphony you could not name them for your life's sake. Yet you admire the C minor symphony. It has thrilled you. It will thrill you again. You have even talked about it, in an expansive mood, to that lady—you know whom I mean. And all you can positively state about the C minor symphony is that Beethoven composed it and that it is a "jolly fine thing."

如果要你说出C小调交响曲响起时演奏主旋律的乐器名称，可能你

无论如何也说不出。但你还是很欣赏这首曲子，它让你心潮澎湃，以后还会让你感到震撼。兴致高的时候，你还同那位女士谈过这首曲子——你知道我指的是谁。对于这首曲子，你能谈论的也仅限于那是贝多芬的作品，说它是“让人身心愉悦的好曲子”。

Now, if you have read, say, Mr. Krehbiel's [How to Listen to Music](#) (which can be got at any bookseller's for less than the price of a stall at the Alhambra, and which contains photographs of all the orchestral instruments and plans of the arrangement of orchestras) you would next go to a promenade concert with an astonishing intensification of interest in it. Instead of a confused mass, the orchestra would appear to you as what it is—a marvellously balanced organism whose various groups of members each have a different and an indispensable function. You would spy out the instruments, and listen for their respective sounds. You would know the gulf that separates a French horn from an English horn, and you would perceive why a player of the hautboy gets higher wages than a fiddler, though the fiddle is the more difficult instrument. You would live at a promenade concert, whereas previously you had merely existed there in a state of beatific coma, like a baby gazing at a bright object.

但如果你读过，比如克雷比尔所著的《怎样听音乐》（几乎任何书店都可以买到，价格比阿罕布拉剧场的前排票价还低，还有管弦乐团所有乐器的图片以及乐队的安排方案）之后，下次去参加逍遥音乐会，你的兴味就会出奇浓厚了。你再也不会觉得管弦乐队是一堆繁杂乐器的总和，而会领略到管弦乐队真正的风采——是美妙和谐的一体，各成员各司其职，不可或缺。你能辨别各种乐器，听出各自的音色。你能领会法国号与英国管之间的巨大差异，也能明白为什么演奏高音双簧箫的人比小提琴手领到的薪水更多，尽管拉小提琴难度大些。你将切身体会音乐会的魅力，而以前你在那儿不过是像婴儿盯着一个闪亮的东西一般，沉浸在幸福的恍惚之中。

The foundations of a genuine, systematic knowledge of music might be laid. You might specialise your inquiries either on a particular form of music (such as the symphony), or on the works of a particular composer. At the end of a year of forty-eight weeks of three brief evenings each, combined with a study of programmes and attendances at concerts chosen out of your increasing knowledge, you would really know something about music, even though you were as far off as ever from jangling "The Maiden's Prayer" on the piano.

真正的、系统的音乐知识基础就这样奠定了。你可以深入了解某种形式的音乐（如交响乐），或是某位作曲家的作品。一年48个星期的时间里，每周三个晚上略抽一点时间去了解音乐，加之对节目的研究，随着相关知识的增长，选择参加一些音乐会，你就会真正懂得一些音乐的相关知识，虽然你还是跟从前一样，甚至不会用钢琴丁零当唧地敲出《少女的祈祷》。

"But I hate music!" you say. My dear sir, I respect you.

“但我讨厌音乐！”你说。我亲爱的先生，我尊重你的意见。

What applies to music applies to the other arts. I might mention Mr. Clermont Witt's⁸ How to Look at Pictures, or Mr. Russell Sturgis's⁹ How to Judge Architecture, as beginnings (merely beginnings) of systematic vitalising knowledge in other arts, the materials for whose study abound in London.

有关音乐的做法也适用于其他艺术形式。作为系统了解其他艺术的开始（仅仅是开始），或许我可以提及克莱蒙特·威特的《如何欣赏画作》、拉塞尔·斯特吉斯的《如何评价建筑》，这类书籍在伦敦可谓汗牛充栋。

"I hate all the arts!" you say. My dear sir, I respect you more and more.

“所有艺术我都讨厌！”你说。亲爱的先生，我对您越发尊重了。

I will deal with your case next, before coming to literature.

接下来我将分析你的情况，然后再谈文学。

(1)梅瑞狄斯（1828—1909），英国维多利亚时代小说家、诗人。

(2)斯蒂芬·菲利普（1864—1915），英国著名诗人、剧作家。

(3)华兹华斯（1770—1850），英国浪漫主义诗人。

(4)丁尼生（1809—1892），英国19世纪中叶的著名诗人。

(5)逍遥音乐会，又称BBC逍遥音乐会（TheBBCProms），每年夏季定期在位于英国伦敦南肯辛顿的尔伯特音乐厅举行，为期八周。

(6)柯文特花园，此处为“柯文特花园皇家歌剧院”（CoventGardenRoyalOperaHouse）的简略说法，此剧院1732年建于英国伦敦的柯文特花园，1856年遭火灾，1858年重建。

(7)克雷比尔（1854—1923），美国音乐评论家、音乐学家。

(8)罗伯特·威特爵士（1872—1952），英国美术史学家。

(9)拉塞尔·斯特吉斯（1836—1909），美国建筑家、艺术评论家。

CHAPTER X Nothing In Life Is Humdrum

第十章 生活中没有乏味的东西

Art is a great thing. But it is not the greatest. The most important of all perceptions is the continual perception of cause and effect—in other words, the perception of the continuous development of the universe—in still other words, the perception of the course of evolution. When one has thoroughly got imbued into one's head the leading truth that nothing happens without a cause, one grows not only large-minded, but large-hearted.

艺术是伟大的，但不是最伟大的。一切感知最重要之处在于不断体察因果联系，即感受宇宙的不断发展，亦即人类世界演变的过程。一个人若能完全领会万事皆有因这个伟大真理，其思想会更加开通，心胸会更加宽广。

It is hard to have one's watch stolen, but one reflects that the thief of the watch became a thief from causes of heredity and environment which are as interesting as they are scientifically comprehensible; and one buys another watch, if not with joy, at any rate with a philosophy that makes bitterness impossible. One loses, in the study of cause and effect, that absurd air which so many people have of being always shocked and pained by the curiousness of life. Such people live amid human nature as if human nature were a foreign country full of awful foreign customs. But, having reached maturity, one ought surely to be ashamed of being a stranger in a strange land!

手表被偷固然令人懊丧，但一细想，偷手表的人之所以那样一定有其遗传和环境上的原因，这种解释不仅有趣，而且合理科学；自己又买一只表，即便不是如何开心，至少也是不会愤恨的达观态度。很多生活中遇到意外时，总会遭受打击和伤害，但只要分析事情的前因后果，就不会陷入那样的处境。对这些人而言，人性仿佛是充满可怕习俗的奇邦异国，他们就生活在这样的人性里。然而，随着思想的成熟，他们一定会为这种不合群的做法感到羞耻。

The study of cause and effect, while it lessens the painfulness of life, adds to life's picturesqueness. The man to whom evolution is but a name looks at the sea as a grandiose, monotonous spectacle, which he can witness in August for three shillings third-class return. The man who is imbued with the idea of development, of continuous cause and effect, perceives in the sea an element which in the day-before-yesterday of geology was vapour, which yesterday was boiling, and which tomorrow will inevitably ice.

探寻因果可减轻生命之痛苦，使生活变得多姿多彩。看不到事物演变的人遥望大海时，只看到恢宏却单调的景象，这景象八月里坐上往返仅3先令的三等舱就能看到。然而如果一个人深刻知晓发展的道理以及连续的因果关系的道理，那他看到海洋时，就会从地质学角度观察海里的某一物质前天是水汽、昨天在沸腾、而明天必然会结冰。

He perceives that a liquid is merely something on its way to be solid, and he is penetrated by a sense of the tremendous, changeful picturesqueness of life. Nothing will afford a more durable satisfaction than the constantly cultivated appreciation of this. It is the end of all science.

他认识到液体不过是气体形成固体的中间过程，充溢他内心的是人生的无限丰富和变幻多姿，这种在不断提高修养的基础上获得的认识能给人带来最持久的满足感。这就是一切科学的目的。

Cause and effect are to be found everywhere. Rents went up in Shepherd's Bush¹. It was painful and shocking that rents should go up in Shepherd's Bush. But to a certain point we are all scientific students of cause and effect, and there was not a clerk lunching at a Lyons Restaurant who did not scientifically put two and two together and see in the (once) Two-penny Tube the cause of an excessive demand for wigwams in Shepherd's Bush, and in the excessive demand for wigwams the cause of the increase in the price of wigwams.

随处可见因和果。谢菲尔德灌木区那一带的租金竟然上涨了。这真是令人头痛和震惊的事。但在某种程度上我们都是探究因果关系的理科学生，在里昂餐馆用午餐的职员无一不懂得推敲，从而知道正是由于这里的地铁票只需两便士（曾经如此），才使得谢菲尔德灌木区棚屋供不应求，也正是因为房屋的需求量加大，房价才上涨了。

"Simple!" you say, disdainfully. Everything—the whole complex movement of the universe—is as simple as that—when you can sufficiently put two and two together. And, my dear sir, perhaps you happen to be an estate agent's clerk, and you hate the arts, and you want to foster your immortal soul, and you can't be interested in your business because it's so humdrum.

“简单！”你不屑地说。如果你充分了解怎样根据事实进行推理判断，那么整个宇宙的复杂运动就那样简单。亲爱的先生，也许你恰好是房地产经纪公司的职员，讨厌艺术，也想培育不朽的灵魂，可你对自己的工作毫无兴趣，因为工作无聊极了。

Nothing is humdrum.

没有一件事是无聊的。

The tremendous, changeful picturesqueness of life is marvelously shown in an estate agent's office. What! There was a block of traffic in

Oxford Street; to avoid the block people actually began to travel under the cellars and drains, and the result was a rise of rents in Shepherd's Bush! And you say that isn't picturesque! Suppose you were to study, in this spirit, the property question in London for an hour and a half every other evening. Would it not give zest to your business, and transform your whole life?

在房地产公司的办公室里，生活可以神奇地显示出瞬息万变的奇异风采！什么！牛津大街交通拥堵，为避免拥堵，人们只得开始改乘地铁，结果导致谢菲尔德灌木区房屋的租金上涨！你说那并不新奇！但试想一下，如果你以这样的精神隔天花一个半小时研究伦敦的房地产问题，岂不会使你工作起来更有激情以至改变你的整个人生吗？

You would arrive at more difficult problems. And you would be able to tell us why, as the natural result of cause and effect, the longest straight street in London is about a yard and a half in length, while the longest absolutely straight street in Paris extends for miles. I think you will admit that in an estate agent's clerk I have not chosen an example that specially favours my theories.

你会碰到更难的问题。你会给我们讲为什么，按因果逻辑自然得出结论，在伦敦笔直的马路最长不超过一码半，而在巴黎最长的直街绵延几公里。我想你会承认我并没有特地从某家房地产职员那里挑选事例来支持我的说法。

You are a bank clerk, and you have not read that breathless romance (disguised as a scientific study), Walter Bagehot's² Lombard Street? Ah, my dear sir, if you had begun with that, and followed it up for ninety minutes every other evening, how enthralling your business would be to you, and how much more clearly you would understand human nature.

你是银行职员，未曾读过那个引人入胜的浪漫故事（虽然表面上属科普类）——沃尔特·白芝霍特的《伦巴弟街》，是吧？哦，亲爱的先生，如果你以这本书作为开始，并且坚持隔天晚上读90分钟，你会发现你的工作对你有多么有吸引力，并且你将更清楚地了解人性的奥妙。

You are "penned in town," but you love excursions to the country and the observation of wild life—certainly a heart-enlarging diversion. Why don't you walk out of your house door, in your slippers, to the nearest gas lamp of a night with a butterfly net, and observe the wild life of common and rare moths that is beating about it, and co-ordinate the knowledge thus obtained and build a superstructure on it, and at last get to know something about something?

你被“禁锢在城市里”，但你喜欢去郊野远足，观察野生生物，这肯定是有利于扩大胸怀的趣好。那你晚上何不趿着拖鞋走出家门，拿着捕蝶网到离家最近的煤气灯那儿，观察平常而又罕见的飞蛾四下撞来撞

去，综合你所有的知识，力求获得更高层面的解悟，直至更深入地了解一些事情？

You need not be devoted to the arts, not to literature, in order to live fully.

要拥有充实的人生，不一定要致力于艺术和文学。

The whole field of daily habit and scene is waiting to satisfy that curiosity which means life, and the satisfaction of which means an understanding heart.

每天的习性和生活氛围都在迎合我们的好奇心和满足感；好奇心意味着生活，满足好奇心就意味着拥有一颗善于感悟的心。

I promised to deal with your case, O man who hates art and literature, and I have dealt with it. I now come to the case of the person, happily very common, who does "like reading."

我答应谈及像你这种不喜欢艺术和文学的情况，这方面我已经谈过了。现在我来谈谈那些确实“热爱读书”的人，幸好这类人很多。

(1) 谢菲尔德灌木区，位于英国伦敦西部哈默尔史密斯—富勒姆自治市。

(2) 沃尔特·白芝霍特（1826—1877），英国经济学家、社会学家。

CHAPTER XI Serious Reading

第十一章 认真研读

Novels are excluded from "serious reading," so that the man who, bent on self-improvement, has been deciding to devote ninety minutes three times a week to a complete study of the works of Charles Dickens will be well advised to alter his plans. The reason is not that novels are not serious—some of the great literature of the world is in the form of prose fiction—the reason is that bad novels ought not to be read, and that good novels never demand any appreciable mental application on the part of the reader. It is only the bad parts of Meredith's novels that are difficult. A good novel rushes you forward like a skiff down a stream, and you arrive at the end, perhaps breathless, but unexhausted. The best novels involve the least strain. Now in the cultivation of the mind one of the most important factors is precisely the feeling of strain, of difficulty, of a task which one part of you is anxious to achieve and another part of you is anxious to shirk; and that feeling cannot be got in facing a novel. You do not set your teeth in order to read *Anna Karenina*. Therefore, though you should read novels, you should not read them in those ninety minutes.

小说被排除在“认真研读”的范畴之外，因此若有意自我提高的人决定每周三次，每次花90分钟的时间全面研究查尔斯·狄更斯的作品，还是建议他们更改计划。原因并不是小说不严肃——事实上世界上一些伟大的文学作品就是散文小说——原因是：粗劣小说不应该读，而好小说根本不需读者费神。就像梅瑞狄斯的小说只有一些败笔让人难以读下去。读一本好小说，有如乘一叶扁舟顺流而下，快速顺畅地到达终点，也许你喘气不已，但毫无倦意。出色的小说往往不会让读者费劲。陶冶性灵的要害之一就是疲惫和困难的感觉，你渴望完成一项任务的同时又想逃避完成；读小说可不会有那样的感受。读《安娜·卡列尼娜》，无须咬紧牙关。因此，虽然你应该读小说，但不应该在那90分钟阅读。

Imaginative poetry produces a far greater mental strain than novels. It produces probably the severest strain of any form of literature. It is the highest form of literature. It yields the highest form of pleasure, and teaches the highest form of wisdom. In a word, there is nothing to compare with it. I say this with sad consciousness of the fact that the majority of people do not read poetry.

读幻想诗比读小说更耗脑力，诗很可能是让人神经绷得最紧的，也是最高层次的文学形式，给人最大的愉悦并予人最深邃的智慧。一句话，没有什么可跟诗歌相提并论。然而，很遗憾，事实上大多数人不读诗。

I am persuaded that many excellent persons, if they were confronted with the alternatives of reading *Paradise Lost* and going round Trafalgar Square at noonday on their knees in sack-cloth, would choose the ordeal of public ridicule. Still, I will never cease advising my friends and enemies to read poetry before anything.

我相信如果要许多优秀的人在阅读《失乐园》和中午时分衣衫褴褛地在特拉法尔加广场乞讨中做出选择，很多人会选择后者，哪怕遭受公众耻笑。然而，我还是奉劝朋友们，包括我的敌人，诗歌应是阅读的首选。

If poetry is what is called "a sealed book" to you, begin by reading Hazlitt's¹ famous essay on the nature of poetry in general. It is the best thing of its kind in English, and no one who has read it can possibly be under the misapprehension that poetry is a mediaeval torture, or a mad elephant, or a gun that will go off by itself and kill at forty paces. Indeed, it is difficult to imagine the mental state of the man who, after reading Hazlitt's essay, is not urgently desirous of reading some poetry before his next meal. If the essay so inspires you I would suggest that you make a commencement with purely narrative poetry.

如果诗歌对你来说像“天书”一般高深莫测，不妨先读黑兹利特的著名小品文《诗歌总论》，讲到了诗歌的特点，英语中类似的文章无出其右。看完后，你就不会误认为诗歌是中世纪的酷刑，或疯狂的大象，或是40步以内就会走火误杀人的枪支。要是一个人在读完黑兹利特的文章后，不急切地想在下一餐之前读几首诗歌的话，他的内心世界真是令人难以想象。如果这篇文章的确给你很大启发，我建议你接下来可以从读叙事诗开始。

There is an infinitely finer English novel, written by a woman, than anything by George Eliot or the Brontes, or even Jane Austen, which perhaps you have not read. Its title is *Aurora Leigh*, and its author E.B. Browning². It happens to be written in verse, and to contain a considerable amount of genuinely fine poetry. Decide to read that book through, even if you die for it. Forget that it is fine poetry. Read it simply for the story and the social ideas. And when you have done, ask yourself honestly whether you still dislike poetry. I have known more than one person to whom *Aurora Leigh* has been the means of proving that in assuming they hated poetry they were entirely mistaken.

有一部小说，它出自一位女作家之手，比乔治·艾略特、布朗特姐妹，甚或简·奥斯丁的作品都要好，或许这位作家的作品你没读过。这本小说就是《奥罗拉·利》，E.B.布朗宁著，全文采用诗体形式，里面有许多的优美诗句。一定要把它读完，哪怕为之献身。不要想那是一本好诗集，阅读时只要注意其情节和社会思想就行了。读完后，诚实地问自己是否还讨厌诗歌。我知道不止一个人，开始以为自己讨厌诗，读完《奥

罗拉·利》之后才发现自己大错特错了。

Of course, if, after Hazlitt, and such an experiment made in the light of Hazlitt, you are finally assured that there is something in you which is antagonistic to poetry, you must be content with history or philosophy. I shall regret it, yet not inconsolably. The Decline and Fall is not to be named in the same day with Paradise Lost, but it is a vastly pretty thing; and Herbert Spencer's First Principles simply laughs at the claims of poetry and refuses to be accepted as aught but the most majestic product of any human mind. I do not suggest that either of these works is suitable for a tyro in mental strains. But I see no reason why any man of average intelligence should not, after a year of continuous reading, be fit to assault the supreme masterpieces of history or philosophy. The great convenience of masterpieces is that they are so astonishingly lucid.

当然，如果读完黑兹利特的文章并按他的提示去做了之后，你深信自己是排斥诗歌的，那你则一定会从历史或哲学中获得满足。我对此有些遗憾，但并不是毫无安慰。《罗马衰亡史》虽不能和《失乐园》相提并论，但前者读起来也是饶有兴味的；赫伯特·斯宾塞的《第一原理》只是在嘲笑那些提倡诗歌的主张，并认为诗歌不能被称作是人类最崇高思想的结晶。我认为这些作品不适合推荐给入门者，让他们一开始就精神紧张。但我觉得有普通智力的人经过一年不断的阅读后，没有理由不去涉猎一些最杰出的历史或哲学著作。杰作显著的优点在于它们是如此清晰晓畅，令人敬佩。

I suggest no particular work as a start. The attempt would be futile in the space of my command. But I have two general suggestions of a certain importance. The first is to define the direction and scope of your efforts. Choose a limited period, or a limited subject, or a single author. Say to yourself: "I will know something about the French Revolution, or the rise of railways, or the works of John Keats³." And during a given period, to be settled beforehand, confine yourself to your choice. There is much pleasure to be derived from being a specialist.

开始时我不推荐任何特定的作品，在我的要求之下所做的尝试通常都毫无效果。但我有两条比较重要的建议：其一，界定你努力的方向和范围，选择一定的期限、某个特定的主题、或是某位作家。要对自己说：“我了解法国革命、或铁路的兴建、或是约翰·济慈的作品。”在一定时间内，事先做好准备，然后把精力集中在自己的选择上。能成为某方面的专家是非常令人欣喜的事情。

The second suggestion is to think as well as to read. I know people who read and read, and for all the good it does them they might just as well cut bread-and-butter. They take to reading as better men take to drink. They fly through the shires of literature on a

motor-car, their sole object being motion. They will tell you how many books they have read in a year.

其二，要边读边想。我知道有的人会不停地读啊读，但读书的所得却比他们切切面包和黄油学到的多不了多少。他们热爱阅读就像好酒之徒沉湎于饮酒一样。他们驾车在文学领域里翱翔，唯一的目标就是运动。他们会告诉你一年里他们读了多少书。

Unless you give at least forty-five minutes to careful, fatiguing reflection (it is an awful bore at first) upon what you are reading, your ninety minutes of a night are chiefly wasted. This means that your pace will be slow.

除非花上至少45分钟来细心地、甚至是有些令人疲惫地思考你所读的内容（起初你会觉得相当乏味），否则，你一晚上90分钟的时间基本上就被浪费了。这意味着你将进展缓慢。

Never mind.

没关系。

Forget the goal; think only of the surrounding country; and after a period, perhaps when you least expect it, you will suddenly find yourself in a lovely town on a hill.

抛开目标；只想着周围的乡野；一段时间后，也许是你最不经意的时候，突然发现自己已置身于山丘上的一个可爱小镇。

(1)黑兹利特（1778—1830），英国著名散文家、文学评论家。

(2)E.B.布朗宁（1806—1861），又称布朗宁夫人，是19世纪英国著名女诗人。

(3)约翰·济慈（1795—1821），英国19世纪浪漫主义诗人。

CHAPTER XII Dangers To Avoid

第十二章 要规避的危险

I cannot terminate these hints, often, I fear, too didactic and abrupt, upon the full use of one's time to the great end of living (as distinguished from vegetating) without briefly referring to certain dangers which lie in wait for the sincere aspirant towards life. The first is the terrible danger of becoming that most odious and least supportable of persons—a prig. Now a prig is a pert fellow who gives himself airs of superior wisdom. A prig is a pompous fool who has gone out for a ceremonial walk, and without knowing it has lost an important part of his attire, namely, his sense of humour. A prig is a tedious individual who, having made a discovery, is so impressed by his discovery that he is capable of being gravely displeased because the entire world is not also impressed by it. Unconsciously to become a prig is an easy and a fatal thing.

关于如何利用时间以达到美好的生活境界（而不是像植物人一样过活）的建议，恐怕自己过于说教、毫不谦卑、不太连贯，但我还是不能就此结束，必须简短地谈谈对人生抱着真诚热望的人们可能遭遇的某些危险。第一个可怕的危险是成为最讨厌、最不受欢迎的人——假正经。这种人鲁莽无礼，总是摆出一幅有极高智商的神态。这种人是自命不凡的傻瓜，走在外面，会煞有介事地昂首阔步，浑然不觉自己的矫饰中缺乏很重要的一部分，也就是幽默感。这种乏味的家伙要是有什么发现，就会视之为伟大的壮举，如若他人对此不以为然，他就大为不快。人们很容易不自觉地变成这样的人，这是致命的危险。

Hence, when one sets forth on the enterprise of using all one's time, it is just as well to remember that one's own time, and not other people's time, is the material with which one has to deal; that the earth rolled on pretty comfortably before one began to balance a budget of the hours, and that it will continue to roll on pretty comfortably whether or not one succeeds in one's new role of chancellor of the exchequer of time. It is as well not to chatter too much about what one is doing, and not to betray a too-pained sadness at the spectacle of a whole world deliberately wasting so many hours out of every day, and therefore never really living. It will be found, ultimately, that in taking care of one's self one has quite all one can do.

因此，当一个人要展开好好利用自己时间的大业时，记住时间是自己的，不是别人的，你要自己安排。你对时间做出平衡预算之前，地球一直在顺利运转；不论你是否胜任时间的财务大臣这一新职务，地球还

是会一如既往地运转。切莫过多念叨自己正在做的事情；也不要因为看到整个世界每天故意浪费这么多时间而没有真正的生活，就感到过分悲伤并形诸于色。最终你将发现，只要管好自己分内的事，你就尽了最大努力。

Another danger is the danger of being tied to a programme like a slave to a chariot. One's programme must not be allowed to run away with one. It must be respected, but it must not be worshipped as a fetish. A programme of daily employ is not a religion.

另一危险就是被计划捆绑，仿佛是拉马车的奴隶。计划不能超出一个人所能承受的范围。必须尊重计划，但不能将它奉为神明；每天要施行的计划并非宗教。

This seems obvious. Yet I know men whose lives are a burden to themselves and a distressing burden to their relatives and friends simply because they have failed to appreciate the obvious. "Oh, no," I have heard the martyred wife exclaim, "Arthur always takes the dog out for exercise at eight o'clock and he always begins to read at a quarter to nine. So it's quite out of the question that we should..." etc., etc. And the note of absolute finality in that plaintive voice reveals the unsuspected and ridiculous tragedy of a career.

这似乎显而易见。然而我知道正因为有些人不懂得这道理，不仅自己背包袱，他们的亲人朋友也因此甚为恼火。“哦，不，”我曾听一位备受折磨的妻子抱怨道，“亚瑟总是8点钟出去遛狗，9点差一刻开始读书，所以我们毫无疑问是应该.....”等等、等等。这种悲哀的控诉流露出绝对要终结的意味，显示出一项事业的悲剧性，始料不及又滑稽可笑。

On the other hand, a programme is a programme. And unless it is treated with deference it ceases to be anything but a poor joke. To treat one's programme with exactly the right amount of deference, to live with not too much and not too little elasticity, is scarcely the simple affair it may appear to the inexperienced.

另一方面，计划就是计划。若不遵从计划，计划就不成其为计划，只是个蹩脚的玩笑罢了。适当地遵从计划，不必过度紧张，也不能太过于放松，对没有经验的人而言，这说起来简单，做起来难。

And still another danger is the danger of developing a policy of rush, of being gradually more and more obsessed by what one has to do next. In this way one may come to exist as in a prison, and one's life may cease to be one's own. One may take the dog out for a walk at eight o'clock, and meditate the whole time on the fact that one must begin to read at a quarter to nine, and that one must not be late.

另一危险就是变得匆忙，被一件件接踵而来的事情困住。这样一来就仿佛身陷牢笼，生活不再属于自己。8点钟出去遛狗，可整个过程中都在想必须9点差一刻开始看书，千万不能耽误。

And the occasional deliberate breaking of one's programme will not help to mend matters. The evil springs not from persisting without elasticity in what one has attempted, but from originally attempting too much, from filling one's programme till it runs over. The only cure is to reconstitute the programme, and to attempt less.

有时故意不按计划行事也于事无补。罪恶并非源于一板一眼的坚持，而是源于从一开始贪求太多，把计划填得满满的以致满溢出来。唯一的办法是重定计划，降低企望。

But the appetite for knowledge grows by what it feeds on, and there are men who come to like a constant breathless hurry of endeavour. Of them it may be said that a constant breathless hurry is better than an eternal doze.

随着知识的积累，求知欲愈加旺盛，有的人如果不忙得晕头转向、气喘吁吁，心里就不踏实。对他们来说，不停歇的忙碌比总是打盹儿好。

In any case, if the programme exhibits a tendency to be oppressive, and yet one wishes not to modify it, an excellent palliative is to pass with exaggerated deliberation from one portion of it to another; for example, to spend five minutes in perfect mental quiescence between chaining up the St. Bernard and opening the book; in other words, to waste five minutes with the entire consciousness of wasting them.

无论怎样，如果计划让人觉得压抑，而这个人又不愿更改计划，一大良方就是把一部分时间极其从容地挪到其他地方；比如，从圣.伯纳德大街回来后、打开书本之前，花五分钟时间让大脑彻底休息；换句话说，刻意浪费这五分钟时间。

The last, and chiefest danger which I would indicate, is one to which I have already referred—the risk of a failure at the commencement of the enterprise.

最后我要指出的最大危险，也是我已经提到过的，即事业一开始就夭折的危险。

I must insist on it.

我必须坚持强调这一点。

A failure at the commencement may easily kill outright the newborn impulse towards a complete vitality, and therefore every precaution should be observed to avoid it. The impulse must not be over-taxed. Let the pace of the first lap be even absurdly slow, but let it be as regular as possible.

一开始就失败很容易立即扼杀想成就事业的新动机，因此必须相当谨慎地避免这一点，千万不要有过重的负担。起初的步伐要缓慢，慢到

出奇也无妨，但尽可能确保匀速。

And, having once decided to achieve a certain task, achieve it at all costs of tedium and distaste. The gain in self-confidence of having accomplished a tiresome labour is immense.

在决心完成一项任务后，不论任务是多么沉闷无趣，要不计一切代价完成。完成烦闷的任务后，自信会有极大增长。

Finally, in choosing the first occupations of those evening hours, be guided by nothing whatever but your taste and natural inclination.

最后，如何利用晚上那几小时，最初的选择只能由你的品味和习性决定。

It is a fine thing to be a walking encyclopaedia of philosophy, but if you happen to have no liking for philosophy, and to have a like for the natural history of street-cries, much better leave philosophy alone, and take to street-cries.

成为哲学的活百科全书固然是好，但若你偏偏对哲学没兴趣，而钟情于街头叫卖声的变迁史，那就把哲学放到一边，去研究街头叫卖吧。

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